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The TAHRIK-I-Jadid

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Editor
Naseem Saifi

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On Hazrat Khaliiatul Masih's arrival back at Rabwah, the Headquarters of theWorld-wide Movement was richly illuminated and gorgeously decorated. The gate in this picture was made by the Tahrik-i-Jadid.

حضرت خلیفۃ المسیح الثالث ایدہ اللہ تعالیٰ بنصرہ العزیز کی مغربی افریقہ کے دورے سے واپسی پر ربوہ کو استقبالی دروازوں سے بھی سجایا گیا تھا۔ یہ دروازہ تحریک جدید نے بنایا تھا۔

Ghana children being embraced by Hazrat Khalifatul Masih III. The most unforgetable thing in their life.

غانا کے انتہائی خوش قسمت احمدی بچے جنہیں حضرت خلیفۃ المسیح الثالث ایدہ اللہ تعالیٰ بنصرہ العزیز نے اپنے سینے سے لگایا ہوا ہے۔

The late Sufi M.R. Bengali is seen here with some prominent Ahmadis in America.

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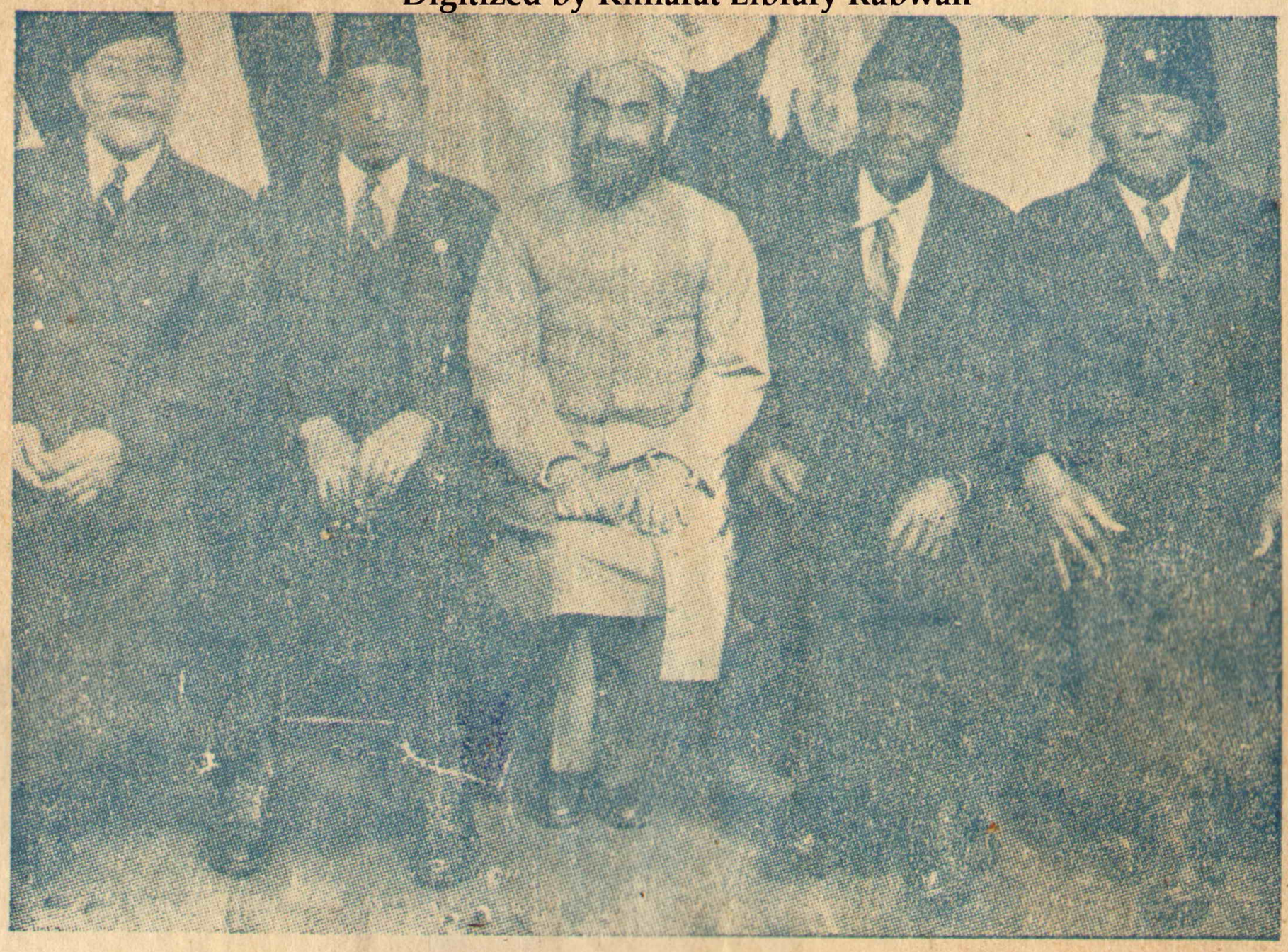
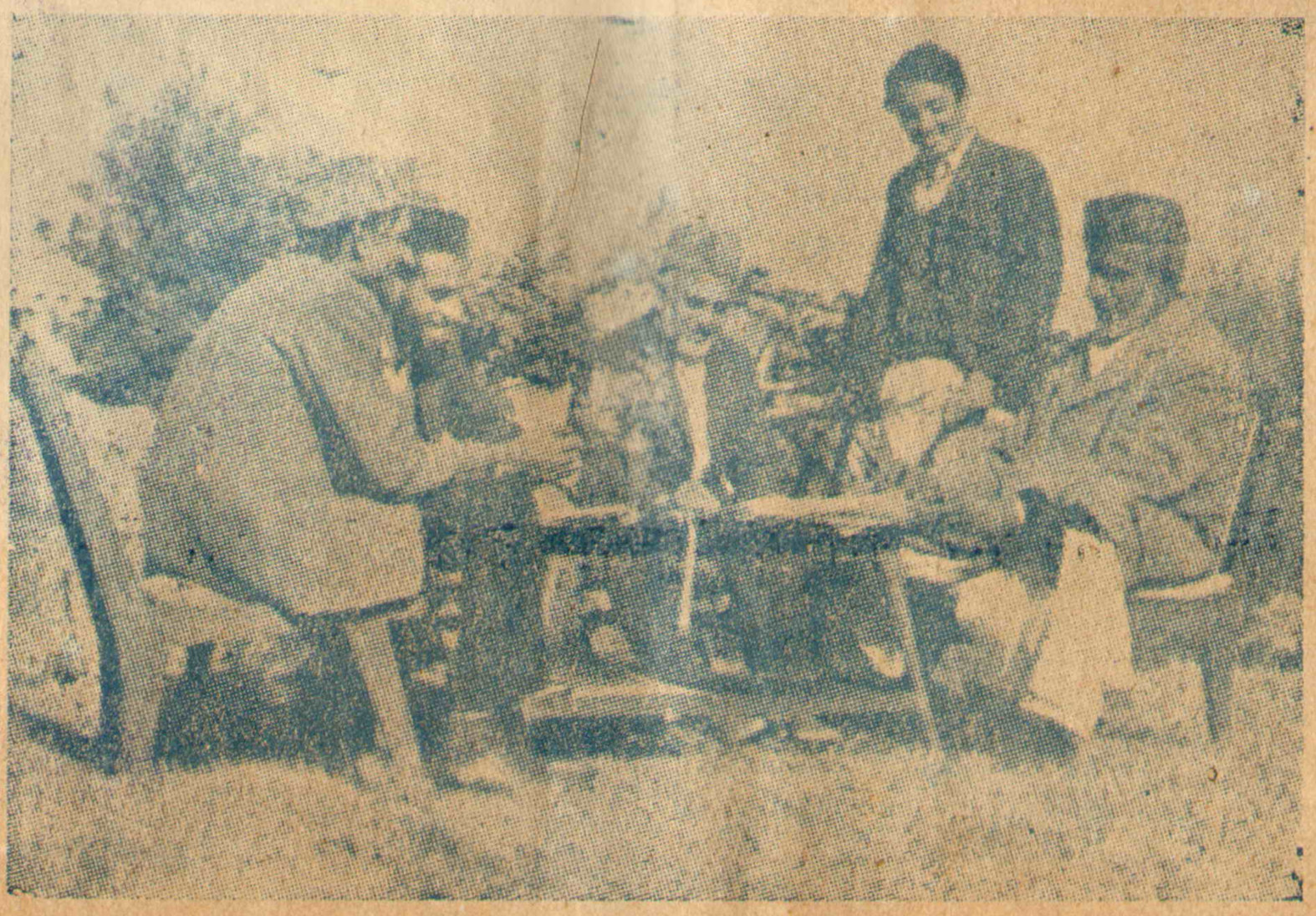


مکرم صوفی مطیع الرحمن صاحب بنگالی مرحوم امریکہ کے چند
معزز احمدی دوستوں کے ساتھ

An Inspector of Vakalat-e-Mal Tahrik-i-Jadid (Mr. Ferozud Din) is seen here with some members of the Jamaat planning to collect Tahrik-i-Jadid Funds.



وکالت مال تحریک جدید کے ایک انسپکٹر ۔ مکرم فیروزالدین صاحب اور جماعت کے چند ایک دوست ۔ تحریک جدید کے چندہ کی مہم کو تیز تر کرنے پر غور کر رہے ہیں ۔

بسم الله الرحمن الرحيم

THE

TAHRIK-I-JADID

MONTHLY

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Vol. VI AUGUST 1970 No. 8

THE

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This magazine also carries the gist of the Friday Sermons and speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifa tul Masih III—and reports the events taking place at the International Headquarters of the Jamaat — Rabwah — Pakistan.

The subscription of the Magazine is only Two Rupees for one year in Pakistan and India and seven shillings or one Dollar abroad. Address communications to the Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah, (Pakistan)

c/o Ahmadiyya Mission in your own country—to be redirected by the Missions concerned.

Managing Editor

MALFOOZAT

Man in the Eyes of God

You should remember that what adds to the worth of man in the eyes of God is his sincerity and faithfulness that he has towards God. So far as dry Mujahida is concerned, it is of no value at all. An unmanly man, a coward and a faithless, who is not sincere in his relations with God and is rather a cheat is of no worth. The whole of the worth and honour come from fidelity. Why was Hazrat Ibrahim honoured. The Holy Quran says, "Ibrahim Allazi Waffa" i. e. He who was faithful to us, He was put in the fire but he did not like to say to the disbelievers that he would worship their idols. He was prepared to undergo every kind of hardship for the sake of God. God said to him that he should leave his wife in a desolate desert and he did not hesitate to do so. In fact he underwent every hardship as if he was a lover of God. His self did not come in between himself and his Creator.

(Malfoozat Vol VI, page 261)

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Hazrat Khalifatul Masih III

Visits West African Ahmadiyya Missions

(IV)

On the 22nd of April, Hazrat Khalifatul Masih III went to Techiman where he formally opened a grand mosque in the presence of thousands of members as well as non-members who had come there to have a glance at him and also to listen to his life giving words.

Huzur was very highly impressed by the spontaneous expression of love and affection by those present there and he made mention of this fact in his address. Huzur said that his attention was drawn by what had happened 80 years ago. Then a lone voice spoke and the whole world gathered its forces together to choke this voice. But that could not be, for, God was at the back of him who had spoken. Today, I am convinced that every voice of today is an echo of that voice of 80 years ago.

Huzur thanked the Paramount Chief who had expressed his warm gratitude at the visit of Huzur. The Paramount Chief—and all others through him—were assured that a great day had dawned on them. Their future was very bright and promising. Huzur said that the day for the respect and honour of the people of Bilal had come. From today on, nobody will be able to look down upon you. You are, as human beings, equal to every body else in the world, he told them.

Huzur said "When I say, as human beings you are equal to every other human being, I know that the prophets are also included in this category. All the prophets were human beings e. g. Moses, Jesus and the Chief of all the prophets, the Holy Prophet Mohammad, peace and blessings of God be on all of them. The Holy Prophet has been made to say in the Holy Quran "Innama ana Basharum Mislokum" i. e. verily I am a human being like you. The Chief of the human race says "I am from you and you are from me (to show equality with every body else, as a human being). All the prophets who are junior to me in status and I myself are included in the category of human beings." It must be remembered that since the Holy Prophet has said this, all the human beings are equal and none can claim superiority over the other. What a high place where humanity has been placed. Huzur said that he was full of sentiments. He felt his soul was prostrating before God because of what the Holy Prophet had done for the human race. He prayed that they (those who were present at the function and all the Africans through them) could recognise their place in the world and instead of bowing before any human being they always bowed before their Creator who is ONE and has no partners.

Huzur drew their attention towards the teaching of Islam and said that if they moulded their lives in accordance with those teachings, they would soon find that those who were considered to be their teachers would become their pupils. Huzur assured them that he was always praying for them and would continue to pray for them in the future also.

He prayed to God that all those who participated in the building of that mosque—whether they had donated some money for its material or had offered manual labour, be blessed by God and in future also they be granted

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the will and power to do such like good deeds. The sacred name of God be exalted and His Majesty grip the hearts. He prayed for them that their hearts be filled with love of the Benefactor of the human race—the Holy Prophet Mohammad, peace and blessings of God be upon him.

The speech was heard by the people in four languages—Ashanti, Arabic, Urdu and English.

This Address continued till 1.20 p.m. and as it ended, Huzur came down from the stage and shook hands first with the Paramount Chief and then with other Chiefs and their Staff bearers. Then he proceeded towards the mosque and while reciting the prayer "Rabbana Taqabbal Minna Innaka Antas Samiul Alim" declared the mosque formally opened and fixed the memorial stone in its place. All the time that the process was going on Huzur was busy praying to God that the function as well as the mosque may be a source of blessing for the people. Having fixed the stone he went to the main part of the premises and from there to that portion of the building which has been devoted to the cause of Lajna and is named the Lajna Hall. There also he fixed the Memorial Stone. He was followed by his holy spouse who also fixed a stone. The stone being quite heavy, Huzur said that some strong women should come forward to help carry the stone. The third stone was placed in its place by Mrs. Abdul Wahab (Mr. Wahab is a Pakistan trained Missionary) and Mrs Shakil Ahmad Munir who is a Pakistani lady and the Secretary of the Lajna in that area.

At 1.53 p.m. Azan was called by Maulvi Basharat Ahmad Bashir (now the Amir of Ghana) and two minutes later the prayer was led by Hazrat Khalifatul Masih who on seeing that one man in the first row had no praying mat offered his own mat to him. After the prayer Huzur went to the residence of Mr. Suleman where he said that he was very much moved by the sincerity of the friends and also by the unbounded bounty of God which He had showered on that blessed day. He further remarked that he was very pleased to see how nicely Mr. Abdul Wahab had made all the arrangements and how disciplined were the people of his area.

It will be of great interest for our readers to note that Baba Ibrahim Anana supplied all the cement blocks which have been used to build the mosque (the whole of the mosque has been built with cement blocks). Papa Yunus Owutu donated all the doors and the windows Papa Gibril Kese supplied the stones and a large number of the members of the community donated money — some as big amounts as Rs. 5000/-. Lajna made all the arrangement to supply water to the mosque and also they did waqar-i-Amal to prepare the road from the mosque to the Nkoranza road. The cost of the mosque is estimated to be no less than one million and two hundred thousand rupees and it is situated in the Ahmadiyya Colony.

Hazrat Khalifatul Masih returned to Kumasi in the evening where a Reception had been arranged in his honour. The elites of the city, the dignitaries, the Government Officials, the local Chiefs, the Correspondents of the newspapers and the Professors of the University had gathered there. Alhaj Alhassan Atta introduced all of them to Huzur who shook hands with all of them except the ladies who had already been informed that he would not shake hands with them. Dr A. A. Mantang told Huzur that the Jamaat was doing a great deal for the Ghanaians". Hazur replied "By nature, heart and religion we are servants." At this reception there were lively discussions and humorous jokes

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and smiles of appreciation were scattered every where.

The Reception was followed by Maghrib and Isha Prayers which were held at T. I. Ahmadiyya Secondary School. The prayer ended, the Huzur met the members of the Wa Jamaat who had travelled hundreds of miles to have a glimpse at him and to be honoured with a word or two. This meeting took place in the Hall of the College which had been illuminated and decorated with various kinds of banners.

On the 23rd of April Hazrat Khalifatul Masih left Kumasi for Accra at 10.35 a. m. and reached the destination in the evening. On the way he stopped at Kofridua—sixty miles from Accra. The next day he left for Saltpond. The members of the Jamaat had lined up at a distance of two miles from Saltpond to receive their Holy Master. As soon as he reached there all of them shouted slogans of Ahlan Wa Sahlan Wa Marhaba Ya Amiral Mominin, Allaho Akbar, Islam Zindabad, Amirul Mominin Zindabad. A little after 12, Huzur proceeded towards the meeting place where he was to be accorded a hearty welcome.

Maulvi Abdul Wahab recited the Holy Quran and Alhaj Mohammad Arthur, the President of the Jamaat in Ghana presented the Welcome Address. He expressed very great pleasure at the arrival of Huzur in their midst and related the story of the development of the Jamaat. He also said that according to the census held in 1960 by the Government of Ghana the adult population of the Ahmadis in that country was 135000.

The day being Friday, Hazrat's reply of the Address took the form of the Friday Sermon. In this Sermon he said :—

> "This day is a great day for you. God the Almighty has favoured you by enabling you to join this most active and living Jamaat. Not only that much. He has also given you the opportunity of meeting a Khalifa of the Promised Messiah, peace be on him. For most of you it is the first time that they have, face to face, received my prayers and participated in the blessings of Khilafat. I think it is a great day for me, too. I have come to this place and I have witnessed myself the light of holiness on your faces My pleasure knows no bounds and it is almost difficult for me to control myself. It came to my mind that it was a lone voice that was raised from Qadian eighty years ago. This voice was not raised for self aggrandisement. It was raised to exalt and glorify the name of God who is the Possessor of great powers. This voice was raised to show to the world the high status of the Holy Prophet Mohammad, peace and blessing of God be upon him. Mankind had forgotten God and the Holy Prophet, but it definately stood in need of the mercy of the Holy Prophet, for, without it, it could not get rid of the results of its misdeeds.
>
> When this voice was raised, the whole world did all it could to stifle it. But that could not be. The angels of God descended from the heaven and guarded this voice and supported it so that the name and the message of the Holy Prophet could be carried to the four corners of the world. When I saw you singing the songs in praise of God, I felt, it was the echo of the same voice. You must remember that at the time of the advent of the Promised Messiah, the Muslims were trying to organise themselves and they were busily engaged in forming Associations. Thus they were trying to help the Muslim Community by solving their worldly problems. The Promised Messiah, peace be on him,

did not form any Association nor did he start an organisation or club. He was sent to the world to form a Jamaat of the people of God. The whole might of God was at his back. You, therefore, are truly justified in expressing your hearty pleasure today. You people are a proof of the fact that whatever God wills and whatever He does is all good. All of us should therefore try to realise our responsibilities which have been placed at our shoulders. We should be fully prepared for all the sacrifices that are required of us. We have a bright future stretched before us. If we did realise our responsibilities and acted accordingly we would certainly inherit the grace and mercy of God to the extent that we cannot even imagine today. God, he said, will not abandon you. His angels will come down from the heaven to succour you and it is you alone who will win a glorious victory over every other religion and every philosophy and every ideology. Future is yours. You should march forward with smiling faces and get hold of that Future.

He then advised the members of the Jamaat to fill themselves with certainty—such a certainty that may shake the body and get you nearer to the salvation and pleasure of God. You should always look to the ways of nearness to God. He further said that he as the Khalifa of the Mahdi and Promised Messiah wanted to bring it to their notice—and to the notice of all the Ahmadis wherever in the world they may be, that the book which fulfils all these needs is no other than the HOLY QURAN.

The Sermon ended, Hazrat led the Juma and Asr prayers. After the prayers he again addressed the audience. In this Address he said that God gave a test to the whole mankind and it was the Holy Prophet, peace and blessings of God be upon him, who topped the list.

(to be continued)

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Islam In Africa

By Professor Mahmud Brelvi

"In addition to the Orthodox Maliki (Sunni) Muslims, there is another small group in West Africa, who call themselves Muslims—the followers of the Ahmadiyya (Qadiani) Movement, a missionary organization with its headquarters (previously in Qadian, India, but now) at Rabwah, Pakistan which penetrated West Africa in the late 1920. This movement is rapidly growing, gaining its converts from Christianity and Paganism, the rate of growth being demonstrated in Ghana when in 1948 the figure of its adherents was 22,572 and today they may be about 50,000. This well organised missionary movement, possessing zealous and selfless workers offers to its African converts good educational facilities upto the secondary school level. The Ahmadis claim, stimulated by their rapid success, similar growth of their followers throughout West Africa, with the exception of Gambia where the defeated and horrified Christian Missionaries forced the British Government to reject the application of an Ahmadi Missionary for an entry permit on the officially stated ridiculous grounds that there were already enough different religions in Gambia". (P. 356)

"At the federal capital, Lagos, an Ahmadi (Qadiani) mission has its headquarters under Maulvi Nasim Saifi. This mission is active throughout West Africa, particularly in Nigeria, Ghana, Sierra Leone and Liberia. His Highness the Oba Adele II of Lagos is known to be an Ahmadi" (P. 390)

WELCOME ADDRESS

Following is the text of the Welcome Address presented by the Ahmadiyya Jamaat, Sierra Leone to Hazrat Khalifatul Masih III on Monday the 11th May, 1970 during his historic visit to West Africa.

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Our most beloved Master and Imam, it is with boundless pleasure that we the Ahmadis of Sierra Leone have the honour of welcoming you to this country.

Who knew a day would come when the land and the people of Sierra Leone would be blessed by the gracious presence of that saintly figure who has been chosen by God Himself to head a Movement which in this dark age of materialism is diffusing the light of Truth to all the four corners of the world? Fortunate is this country to have seen such a day! And fortunate are we to have partaken of such a blessed company!

Our hearts fill with gratitude to the Almighty when we remind ourselves that we belong to Ahmadiyyat, which exists for the sole purpose of bringing about a renaissance of true Islam. This realization makes us keenly aware of our responsibilities and reprimands us for our shortcomings. Between laxity and exhortation we have, however, managed to proceed on and on with the result that Ahmadiyya Community is now held in no small esteem in Sierra Leone.

Words fail us to describe the immensity of gratitude and indebtedness we the Ahmadis of Sierra Leone owe to the Ahmadiyya Headquarters for their magnanimity in sending missionaries to our Land who delivered us from our spiritual stupor and gave us a new life. And now that our beloved Imam and holy Master, Hazrat Khalifatul Masih, has himself arrived among us, we reaffirm our bond of allegiance stronger than ever and determine once again that we shall hold religion dearer than, and give it priority over, all worldly things, and shall never hesitate to sacrifice everything for the sake of Islam and Ahmadiyyat Insha Allah.

Our most dear Imam, kindly accept our heartiest thanks for all the trouble and inconveniences you have met in undertaking such a long and tiresome journey to vouchsafe us a visit. Your arrival in Sierra Leone has indeed fulfilled our long-cherished desire of seeing you in person and hearing you with our own ears. No doubt we were acquainted with you through the accounts given by Missionaries, through printed matter, and through your photograph, but the image we had of you in our minds, though very high, was an imperfect one. It was a broad sketch, the details whereof we had to fill in with our own imaginations. But now that you are before our eyes, there seems to be something about your very appearance that bespeaks of the thruthfulness of the Movement which is headed by such a holy personage We are so proud of you, our most exalted Imam, and give you all assurance of our sincerest devotion to Ahmadiyyat and of our untiring efforts for the propagation of this divine cause.

We earnestly hope that the journey you have undertaken will bring in its wake unprecedented success and prove a mighty means of establishing the supremacy of Islam over all other religions. We request you at the same time to kindly pray for our steadfastness and increase in faith so that we may prove ourselves worthy of this task and the concomitant reward. Amen.

Rabwah Diary

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Maulana Ghulam Ahmad of Baddo Mallhi and Maulvi Mohammad Siddique Amritsari left for Fiji Islands on 10th of July. They were seen off by a large number of people at the railway station, Rabwah where they were garlanded. Prayers were offered for them that God may grant them the required strength and vigour to serve Islam in the best possible manner. Amen.

Maulana Ghulam Ahmad has served in Indo Pakistan Continent for a long time and he has also been in the Gambia for almost three years. While in Pakistan he also taught at the T.I. Colllege, Rabwah.

Maulvi Mohammad Siddique has been a Missionary to Sierra Leone, Liberia and Singapore. As usual, before leaving Pakistan for Fiji Islands, the two of them met Hazrat Khalifatul Masih III to seek his blessings and prayers for their assignment. Hazrat Khalifatul Masih in his farewell message to them said that the Community needed prayerful and selfless workers who should always think of the Community first and then of themselves and who should always look towards God with a prayerful mind for the success in every thing they did. They should have full confidence and unflinching trust in the All-Powerfulness of the Almighty God and they should know it full well that however great their efforts, they could produce no results unless the succour from God came.

Hazrat Khalifatul Masih laid stress on sincere relations with God for that, he said, was the real mainstay of every true believer.

Coming to the work of a Missionary, Huzur said that it was very essential now to understand that in the past the people whom we had to confront with, did believe in one or the other religion and therefore they had something to stand on, as the religious and moral values. But the shape of things has changed. Now the confrontation takes place with the Atheist—he who does not believe in the very existence of God. The man of religion wants arguments while the Atheist needs a sign from God to believe that a God does exist. And it is only the prayer of a sincere heart that can cause sign to take place. Those who are always prayerful and selflessly seek from God are the ones who are granted signs Our Missionaries should always be like that, Huzur said.

Hazrat Khalifatul Masih also dealt with the subject of the advent of a Mujaddid. He stressed the point that it was necessary to look at the matter collectively by going through all the writings of the Promised Messiah, peace be on him, on this subject. It is not advisable, nor it is prudent, to pick and choose—take a few writings and draw the conclusion.

The Promised Messiah, peace be on him, has said that every thing necessary for man is to be met with in the Holy Quran. The Hadith is only a commentary on the Holy Quran, it does not add anything to it. And it is worth-while to note that the Holy Quran has made no mention of Mujaddid. So far as the writings of the Promised Messiah are concerned, wherever he has discussed the topic of Mujaddid, he has actually referred to Khilafat. He himself was the Mujaddid for the fourteenth century as well as the last Mujaddid. Moreover it should be noted that no Mujaddid other than the Promised Messiah has said that he has been taught directly by God. All the Mujaddids acquired knowledge from

other human beings, while the Promised Messiah was vouchsafed all the knowledge by God directly.

Moreover there never has been a Mujaddid who ever said that he was going to revive religion for the whole of the world. There have been Mujaddids for a particular area or for a particular period of time or for a particnlar aspect of religion.

To bring the whole matter to a close, Huzur said that the status of a Khalifa was that of the Amir of the Mujaddids who could be many at one and the same time.

It is with this enervating message that these two Missionaries have left for Fiji. We wish them all the success.

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Nusrat Jahan Fund

The cheques, the Bank Drafts and the Money Orders for the Nusrat Jahan Reserve Fund should be made payable to :—

(1) Sadr Anjuman Ahmadiyya

or

(2) Afsar, Sadr Anjuman Ahmadiyya and to NO ONE ELSE.

Please note this instruction and act accordingly.

Farewell

The Majlis-i-Khuddamul Ahmadiyya, Rabwah arranged a Farewell for Ch : Sultan Mahmud Anwar, Missionary of the Jamaat, on the 17th of July. The President of the Khuddamul Ahmadiyya (Central) — Ch : Hamid Ullah—, the members of the working committee and some other officials of the Majlis also attended. The function was presided over by the President and the address was read out by Mr. Haider Ali Zafar. Maulvi Anwar was Qaid Maqami. He has now been posted to Karachi.

Annual Ijtema

The President of the Lajna Imaullah (Central) has appealed to all the branches that since the Annual Ijtema is drawing near it is essential that the members should start making preparation for it without any delay. She has asked them to send the following particulars to the office (central) at their earliest :

1. The total number of the members of the branch together with the Annual Budget for 1970-71. The branches should also send the Ijtema contribution in accordance with the number of the members of Lajna.
2. The Branches should let the office know the total number of the Nasirat (girls from 7 to 15 years of age) along with the Budget of the Nasirat for 1970—71. The contribution for the Ijtema of the Nasirat should also be forwarded to the office at the earliest.
3. All the Branches should hold election for their office bearers before the first of October and get the approval from the President (Central)
4. The second examination of the year will be held in the last week of September (the exact date will be announced later on). The Branches should let the office know how many of their members intend to sit for the exam. so that the office should know before hand as to how many question papers they would require. The course for this examination is "Barakat-ud Doa"—one of the books from the pen of the Promised Messiah, peace be on him.

Tahrik-i-Jadid

Changes in the Bible

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Naseem Saifi

"It is foolish argument which has been used that Christians have changed the Scriptures" so says Revd. G. W. Playfair, General Director of the Sudan Interior Mission.

The Holy Quran has claimed that the Jews and the Christians have changed their Scriptures. It might have been difficult in the good old days of fourteen centuries ago to produce various versions of the Scriptures to prove the truth of the claim of Holy Quran in this respect. But today it is as easy as anything can be. We have only to pick any two versions of the Bible and go through them, and we would find that the Word of God (?) has actually been changed. Let us look into one of the latest versions and compare it with some previous ones. The version to which we refer is *Revised Standard Version* published in America. We are told "thirtytwo of the foremost Biblical scholars and teachers of our time have been members of this Committee (*i.e.* the Committee which is responsible for its preparation) under the chairmanship of Dr. Luther A. Weigle, Dean Emeritus of the Yale Divinity School".

Since Revd. Playfair has limited his statement to Christians alone we do not intend to say anything about the Old Testament. But we cannot help placing one instance from there at the disposal of our readers.

The Changes

1. We used to read in Isaiah (7 : 14) "Behold, a virgin shall conceive and bear a son" but this new version has thrown out the word, 'virgin' and replaced it by 'young woman'. The relevant passage now reads : Behold, a young woman shall conceive and bear a child". We hope the readers can well understand the difference this change has made to the passage which has a great bearing on the beliefs of the Christians.

2. Verse 47 of chapter 12 in St. Matthew's Gospel has now been removed. It reads : "Some one told him, "your mother and your brothers are standing outside asking to speak to you". The new version gives verse 46 and then 48 and leaves out verse 47.

3. In chapter 16 of Matthew's Gospel, we are told that a part of verse 2 and verse 3 (the whole of it) are not to be found in ancinet authorities. That means that they and been added and have continued to appear as a part of the text of the New Testament.

4. In chapter 17 of Matthew's Gospel, verse 21 has now been removed. After verse 20 we find that 22 has been inserted. Verse 21 used to read thus : "But this kind never comes out except by prayer and fasting"

5. Another significant removal is that of verse 11 of chapter 18 of Matthew's Gospel. Verse 11 was as follows. "For the son of man came to save the lost". Some editions of the Bible, in fact the most popular ones, have continued inserting this verse and it is this kind of verses which have moulded the beliefs of Christians. If this verse is removed as it has now been removed, the people within a generation or so will forget altogether that "the son of man came to save the lost."

6. Divorced women in Christianity have been having a very unlucky ex-

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perience. It is due to the fact that the Bible says : "And I say unto you, whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away doth commit adultery". Matth. 19 : 9. But according to the latest research the verse has been shortend to read : And I say to you : whoever divorces his wife, except for uchatity, and marries another, commits adultery." (*Revised Standard Version*). That shows that the ban on the marriage of divorced women has now been lifted ; what a great change it is. We are sure this change is going to re-shape the social life of the Christians all over the world.

7. The most important passage in the new Testament—the Lord's Prayer—has also been pruned. The last words "For thine is the kingdom, and the power, and the glory, for ever. Amen", have now been removed. We wonder if these words have not been removed to prove that the kingdom and power not belong only to God but they belong to Jesus also.

8. The piercing of the side of Jesus Christ is not an insignificant event. It is known to have taken place when Jesus is said to have given up the ghost (according to the belief of the Christians). We are also told that the spear was pierced by a soldier. But the *Revised Standard Version* tells us that some of the ancient authorities say that the spear was pierced by one of the by standers while Jesus was still alive. Verse 49 of chapter 27 of St. Matthew's Gospel in those anciet authorities reads as follows : "But the other said, wait let us see whether Elija will come to save him. And another took a spear and pierced his side, and out came water and blood."

9. The very first verse of the first chapter of Mark's Gospel as it appears in the Bible which has been in our use before, differs from some ancient authorities in a very important matter. The Verse reads "The beginning of the gospel of Jesus Christ, the Son of God." But we are told that some ancient authorities omit the words "the Son of God." From this instance, and others of the same kind, we can well understand how important changes have been effected in the Gospels.

10. Verse 16 of chapter 7 of Marks's Gospel has now been removed.

11. Verses 44 and 48 of chapter 9 of St. Mark's Gospel have also been removed. We are told they were never a part of the best ancient authorities.

12. In the same Gospel verse 26 of chapter 11 has also been removed. This verse reads : "But if you do not forgive, neither will your Father who is in heaven forgive your trespasses."

13. Verses 9 to 20 of chapter 16 have also been removed. One of these verses was : "So then the Lord Jesus, after he had spoken to them, was taken up into heaven, and sat down at the right hand of God". We are sure the Christians will miss this verse very much.

14. Verse 22 of chapter 3 of St. Luke's Gospel ends thus : Thou art my beloved Son : with thee I am well pleased." But we are told (in the margin of the *Revised Standard Version*) that other ancient authorities read "Today I have begotten thee" in place of "With thee I am well pleased." We hope the readers can well under stand the difference between the two "Today I haye begotten thee" was removed to make a place for the idea centring round the "eternity of Jesus.

15. Verse 17 of chapter 23 of Lukes" Gospel has been removed. The verse in the Authorised Version reads : Now he was obliged to release one man to them at the festival."

16. We are also told that verse

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34 of the same chapter has also been changed from what it used to be. The words "And Jesus said, Father forgive them; for they know not what they do." are not to be found in some ancient authorities. It means these words were added by some one later on.

17. Verse 12 of chapter 24 of Luke's Gospel which run thus: "Then arose Peter and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass." has also been removed.

18. Verse 40 of the same chapter has also shared the same fate.

19. The most important change in Luke's Gospel is the removal of the words "And was carried up into heaven" from verse 51 of the last chapter. Thus the two references to the ascension of Jesus to the heaven which were to be found in the Gospels have been removed leaving behind no other trace of the ascension, in these four books.

20. In verse 13 of chapter 3 of St. John's Gospel there used to appear the words "who is in heaven" but these words have now been removed.

21. Verse 4 of chapter 5 of the same Gospel is also no more in the Bible. It had a very great bearing on the miracles of Jesus Christ. The verse in full reads: "For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

22. Verse 53 of chapter 7 of St. John's Gospel has also been removed.

23. The first eleven verses of chapter 8 of John's Gospe describe the event of a woman being accused of adultery. The Christians have been drawing so many moral lessons from it. But now these eleven verses have been removed from the Bible. Chapter 8 now begins with verse No. 13.

24. Verse 37 of chapter 8 of the Acts of Apostles has also been removed The verse in question runs thus: "And Philip said, If you believe with all your heart, you may. And he replied, 'I believe that Jesus Christ is the Son of God". That this verse has continued to be a part of the text of the New Testament shows how the divinity of Jesus Christ was being proved by interpolations and fabrications.

25. A part of verse 6, the whole of verse 7 and a part of verse 8 of chapter 24 of the Acts of Apostles have been removed. The words which have been removed are:. "And would have judged according to our law. But the chief captain Lysias came upon and with great violence took him away out of our hands, commanding his accusers to come unto thee."

26. Verse 29 of chapter 28 of the Acts of Apostles has also been removed. In the Authorised Version it reads: "And when he had said these words, the Jews departed, and had great reasoning among themselves."

In view of the fact that so many verses have been removed from the Bible, we feel that the Christian scholars should now waste no time to re number the verses, for, the present numbering of the verses does not make a pleasant reading.

We have quoted just a few examples where the Bible has been changed. These examples can be easily multiplied. Yet Revd. Playfair says: "How could any one group or denomination, no matter how large, change this Book without having the agreement of all? Would the many other denominations, numbering millions each and some of them tens of millions, agree to the others changing the words of God? If it were changed it would cease to be the Word of God."

(Witness of the Prophets. p. 58)

Indeed, the Bible has ceased to be the Word of God. Revd. Playfair

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also says : "If it can be shown that the Scriptures today are the same as they were in the early centuries it is absurd to claim, much less to try to prove, that any one has changed the Scriptures."

We hope the Christians, at least Revd. Playfair, will agree with us that it is not the claim that 'the Christians have changed their Scriptures" that is absurd, rather the claim that "it has not been changed" is absurd and it cannot be rightly claimed that the Bible of today is the same as the Bible of earlier centuries.

Are the Scriptures today the same as they were in the aerly centuries ? No. They are not. Let us see what some of the notable Christian Scholars have to say about it.

Principal A. J. Grieve while commenting on vers 19 of chapter 28 of Matthew's Gospel tells us "The Church of the first days did not observe this world-wide command even if they knew it. The command to baptize into the threefold name is a *later doctrinal expansion.*"

While commenting on Luke's Gospel, Principal Grieve tells us "It is of course possible that while the well known 'we passages' in Acts come originally from a travel companion of Paul (most likely Luke) they and other sources in Acts and Luke may have been edited by some writer a *generation later* whose name is no longer accessible."

Dr. A.E. Brooke in his commentary on the Gospel of John says : "The differences already mentioned, and the *undoubted presence of a later element in the fourth Gospel,* have led the majority of students to deny the possibility that John, the son of Zebedee, can be the author." Commenting on a verse in that Gospel he says : Probably 'and the life' is an addition to the true text. Some old Latin MSS, also Syr. Sin and Cyprian omit.

Sir Frederic Kenyon says in his book *The Story of the Bible* "One peculiar feature in the Washington Codex attracted immediate attention. It contains the disputed last 12 verses of Mark but in tne middle of them, after verse 14, is inserted the following additional passage (here he quotes the passage and then says) No one would suppose the passage to be authentic, but it shows *how additions were liable to be made in copies oj the Gospels* and to obtain some circulation."

He also says, "in these circumstances, is it surprising if in the first two centuries a large number of minor variations and some of greater magnitude, found their way into the copies of the Scriptures which circulated in the towns and villages of Palestine, Syria Egypt, Asia Minor. Italy, Africa and even farther afield ?"

James Bakie D.D., F.R.A.S tells us in his book *The English Bible and its Story.* "The publication of Bryn Weltons Polyglot with its collection of various readings had made something of a sensation in the 17th century and when this was followed in 1707 by Dr. John Mill's edition of the New Testament, with its thirty thousand various readings there was a triumphant shout from Anthony Collins, the Deist, who in his *Discourse of Free thinking* treated this mass variants as proving his positions."

Having proved that the Bible has always been changing and that this process of changing the Bible still continues, we should now like to say a few words about the Holy Quran.

1. The Holy Quran, the whole of it, is the Word of God. Not a single word from the Holy Prophet Mohammad, peace and blessings of God be upon him, or from any other person has ever entered into it. As it was revealed so it has stayed all the time and so it shall stay till the ending of this world.

2. That it has never been changed and that it shall never change is in accordance with the prophecies made in

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it. We read in the Holy Quran: (God says) Verily We Ourself have sent down this Exhortation (the Holy Quran), and most surely We will be its Guardian. 15 : 9.

A critic like Sir William Muir has admitted that in the hundreds and thousands of copies throughout the Muslim world there is but one Coran (Holy Quran) with no differences of any kind, and with hardly the approach even to a various reading (Mahomet and Islam. p 239)

We invite the attention of our Christian friends to the uniformity of the Holy Quran. It simply is not possible to have any two copies of the Holy Quran differing from each other even in the slightest details. All over the world, it is one and the same Holy Quran that is being read by the Muslims.

3. Not only that the Holy Quran has never been changed, it claims to be the most perfect law of God and so it has indeed proved to be during the past fourteen centuries and so it is going to prove till the ending of life on this planet. We read in the Holy Quran: "This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion." (5:4)

4. Jesus Christ (peace be on him) had said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come he will guide you into all truth: for he shall not speak of himself but whatsoever he shall hear, that shall he speak: and he will shew you things to come," (John 16:12,13), And St. Paul had said, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." (I Corinthians 13 : 9, 10)

In view of these two sayings (of Jesus and St. Paul) we should like to advise our Christian friends to do away with that which was '*IMPERFECT*' (the Bible) and to accept that which is *PERFECT* (the Holy Quran).

May God guide every body aright. *Amen.*

August, 1970

New Bible

The new version of the Bible published here on Monday, is already under attack.

Father Peter Levi, a Jesuit, reviewing the new version for the newspaper The Observer, said on Sunday. "I am sorry for anyone who thinks of his faith as being expressed in the present turgid volume."

A committee of scholars drawn from all Protestant denominations, with Roman Catholic priests Joining in as observers, took 23 years to make the new translation, the first since the King James version published almost 360 years ago.

The translators' aim was not to produce a Bible that would replace the authorised version but to clarify the language and meaning of the old text.

Father Levi objected to what he called "deadly and churchy mandarin," language like "The Lord is resolved to punish Jacob for his conduct: He will requite him for his misdeeds."

"If I read (it) or have read to me.....I am neither interested nor do I believe it, since the whole exercise is too academic to engage me in any way," Father Levi said.

In the new version the sixth commandant becomes "You shall not commit murder" instead of the Authorised Version's "Thou shalt not kill."

One of the changes most talked about by reviewers occurs in Isiah, chapter seven, which has in the past been interpreted as prophesying the birth of Christ.

The passage reads: "Therefore the Lord himselft shall give you a sign a young woman is with child and she will bear a son and will call him Emmanuel."

The new version drops the Authorised Version's description of young woman as a virgin.

The Oxford and Cambridge Univesity Presses have orders for 1.75 million copies of the complete new English Bible.

(Daily Mirror March 20, 1970)

NOTES & COMMENTS

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Missionary Speaks

Below we reproduce the English translation of a speech delivered by Major Abdul Hamid Missionary Incharge Japan in Japanese language on the occasion of a Speech Contest held in the Tokyo School of the Japanese Language on the 18th March 1970.

Good Afternoon ! THE OBJECT OF MY VISIT TO JAPAN.

My name is Abdul Hamid. Having served the Pakistan Army as an Officer for a long time, I retired in 1960. Thereafter I had the privilege of working as a Missionary of the Ahmadiyya Movement in Islam in England and America for about one year and four years respectively.

In Japan, I came for the first time in September 1969. I have come to deliver a very important message to humanity and I wish that it may be heard very attentively.

Today the world is treading a dangerous path both morally and spiritually. Various religions are trying their level best to reform it, but their efforts are not producing any useful results.

This world has not come into being without a Creator. A Living God has created it. It is that God alone who can rectify the ills of this world today. Surely our is a Living God. In order to reform the world He has already raised a Reformer in the likeness of Moses, Jesus, Krishna, Budha and last of all Mohammad (peace and blessings of God be upon him). The name of this Reformer is Mirza Chulam Ahmad who is generally called (by a short name of) "AHMAD"

In 1835, he was born in an unknown village of Qadian, India. He died in 1908. With the knowledge and power given to him by God he performed various miracles and made a large number of prophecies of very great significance. A great portion of these prophecies have already come to pass as foretold.

Ahmad laid the foundation of an exceedingly active Ahmadiyya Movement (in Islam). Today its very active and energetic missionaries are to be found in almost all the countries of the world.

According to what God Almighty informed Ahmad this Movement will slowly and gradually continue to make progress until it reaches every nook and corner of the world. On the other hand other religions will continue to lose their influence day by day.

A time will then come when all men will understand the object of their creation and will worship One True and living God. Then peace will be established everywhere and all people of the world will live as brothers and sisters. Thank you.

Pope to retire in 1972

New York, Monday. "Life" magazine reported here yesterday that Pope Paul was expected to retire on his 75th birthday in September, 1972.

It said in its current issue that the deep controversy in the Catholic Church, most of it over birth control and clerical celibacy, had gradually closed in on the Pope.

"As a result the Pope looks more and more like a defeated man and it is generally believed in Rome that Paul, with a sigh of relief, will step down when he reaches his 75th birthday in September, 1972," the magazine reported.

"The present Catholic crisis, comparable only to the turbulence of th Reformation period, closes in on Pope

Paul as no other man," the article continued.

The magazine quoted Archbishop Fulton Sheen, the former Bishop of Rochester, New York, as saying the Pope told him :

"When I put my head against the pillow at night, it rests upon a crown of thorns."

Describing the Pope as a "failure" who suffered by comparison with his predecessor, Pope John, the magazine said: "To a new generation of Catholics, Paul, the one time progressive, comes across as a weak Pope whose timidity is holding back the sweeping changes that John seemed to promise." —Reuter.

(Daily Nation Tanzania, March, 17, 1970)

Health Centres & Schools

Sierra Leone is one of six West African countries to benefit from a Le 200,000 medical and educational project to be undertaken by the Ahmadiyya Movement-in-Islam, according to Khalifatul Massih III, present head of the Movement.

The money will be expended in the West African countries—Sierra Leone, Nigeria, Ivory Coast Ghana, The Gambia and Liberia—within the next three years, Hazrat Mirza Nasir Ahmad told a press conference yesterday at the Lodge, Hill Station.

Hazrat Ahmad stated: "Our mission of service has seen the need for many more medical clinics in Sierra Leone. We are sending out some more qualified doctors who will volunteer to do service in the hinterland and serve the villagers.

'Ahmadiyya Movement will also establish more primary and high schools. I have mentioned these things to the authorities and I am sure Government will co-operate because we are not here to exploit.

"We are here to do service and maintain the moral, spiritual and physical health of the country."

'I have been extremely happy during my stay in Sierra Leone. The only thing that worries me is that you (Sierra Leoneans) have not yet got all your resources fully developed to reach your ideals.

"You have a great future but hard work and sincere prayers are required. The nation must struggle very hard to get the fruits of destiny. People have been doing quite a bit but all must work and strive as a nation to achieve their aims and aspirations.

"People have been very friendly. I hope and pray that the leadership will continue to get the people working in unity," Hazrat Ahmad went on.

(Daily Mail, Sierraleone May 14, 1970)

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Prayers Solicited

Sahibzada Mirza Mubarak Ahmad has still not fully recovered. Friends are requested to continue praying for him that God may grant him quick recovery and long life to put in still more vigorous service for the cause of Islam.

He is at present staying at Abbottabad—a hill station.

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